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ABSTRACT

This paper outlines a conceptual framework for understanding individual development as it relates to the larger issue of intercultural competence and prejudice reduction. A hierarchical model of the multidimensional self-concept is presented in which self-concept encompasses academic, physical, social, and cultural identities. The essence of the cultural self is the affirmation of certain values held by one's cultural group or subgroup. Critical reflection on these values is central to the development of the cultural self. Based on this identity formation framework and on the contact hypothesis (that prejudicial attitudes develop through lack of intergroup contact), a program model is described that uses adventure education to accomplish multicultural education objectives. The multicultural adventure program has the two objectives of increasing awareness of one's own personal identity and creating positive regard for others through interpersonal encounter and community formation. Key program components are a diverse group of participants, challenge or risk, shared cooperative tasks, supportive context, dialogue, and reflection. These components foster self-discovery, self-disclosure, identity formation, and community formation, which in turn lead to intercultural dialogue and increased tolerance and understanding. Suggestions are offered for research based on this program model. (SV)

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MULTICULTURAL EDUCATION THROUGH SHARED ADVENTURE

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MULTICULTURAL EDUCATION THROUGH SHARED ADVENTURE

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This paper explores a framework for using adventure education methods to achieve the multicultural education goals of increased understanding of one's own cultural heritage and a reduction in prejudice toward others. A cultural identity self is proposed for self-concept models. Prejudice reduction for shared adventure is expected based on the contact hypothesis and cooperative learning research.

KEY WORDS: *multicultural education, adventure education, contact hypothesis, self-concept, specific self, prejudice reduction, cooperative learning.*

Introduction

Escalating conflict between societal groups has become a recurrent theme on both the international and national scene. The video taped beating of Rodney King in Los Angeles in the spring of 1991 shocked the nation. The assault on Reginald Denny during the Los Angeles riot a year later shocked us once again. Stories of ethnic cleansing in Bosnia/Hersogovina stir memories of previous horrors of the Nazi regime just 45 years before. And for every big story that assaults our national psyche, there is a local story about an act of violence or injustice directed in part from a hatred of one social group toward another. The data suggest that hate crimes and inter-ethnic conflict are on the rise in our schools and communities (Ponterotto & Pedersen, 1993). A renewed commitment must be made to develop programs for prejudice reduction and tolerance.

The goal of this paper is to outline a conceptual framework for understanding individual development as it relates to the larger issue of intercultural competence and prejudice reduction. Based on this identity formation framework and the contact hypothesis, a program intervention model will be described that uses adventure education as a means to accomplish multicultural education objectives. The multicultural adventure education program has two key objectives: to increase the awareness of one's own personal identity and to create positive regard for others through interpersonal encounter and community formation. The paper will conclude with suggestions for a research agenda related to the program intervention model.

The modern educational movement working to increase our understanding of one another is known as multicultural education or global education. Multicultural education is a way of helping students perceive the cultural diversity within the United States as well as the diversity of cultures and societies around the world. Commonly stated goals are that students will develop a sense of pride in their own cultural heritage, develop an appreciation for the ideals and values of others' cultures, and develop an understanding of the common humanity that all persons share. Educators aspire to develop an awareness of global interdependence in sharing the world's resources and to increase students skills in cross-cultural communication and cooperation (intercultural competence). The goals often include a recognition of the need to develop a healthy self-concept, as well as respect for others.

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Personal Identity Formation and Prejudice Reduction

Self-concept is recognized as a central part of optimal functioning and is strongly related to a number of variables of life satisfaction (e.g.. Taylor & Brown, 1988; Wylie, 1979). The structure of self-concept will be briefly defined as organized, multidimensional, hierarchical, cultural, and behavioral.

Organized

Self-concept is defined as an organized configuration of self-referent thoughts that have been formulated from numerous past evaluations of the self in different situations. (Sobieszek & Webster, 1974). Self-concept is dynamic and developmental, based on past and present experiences. Rogers (1950) understood self-concept as those prescriptions of the self that are admissible to awareness. The person may not be fully aware of all those dimensions of the self that they have become, but she/he is sufficiently aware of the self to report on that reality.

Multidimensional & Hierarchical

Self-concept is viewed as multidimensional rather than unidimensional (Crocker & Moore, 1989). One structural dimension of the self is the difference between global and specific domains of the self. The specific sense of self could be limited to a specific domain, situation, or role (Gergen, 1971). Thus, one could speak of the athletic

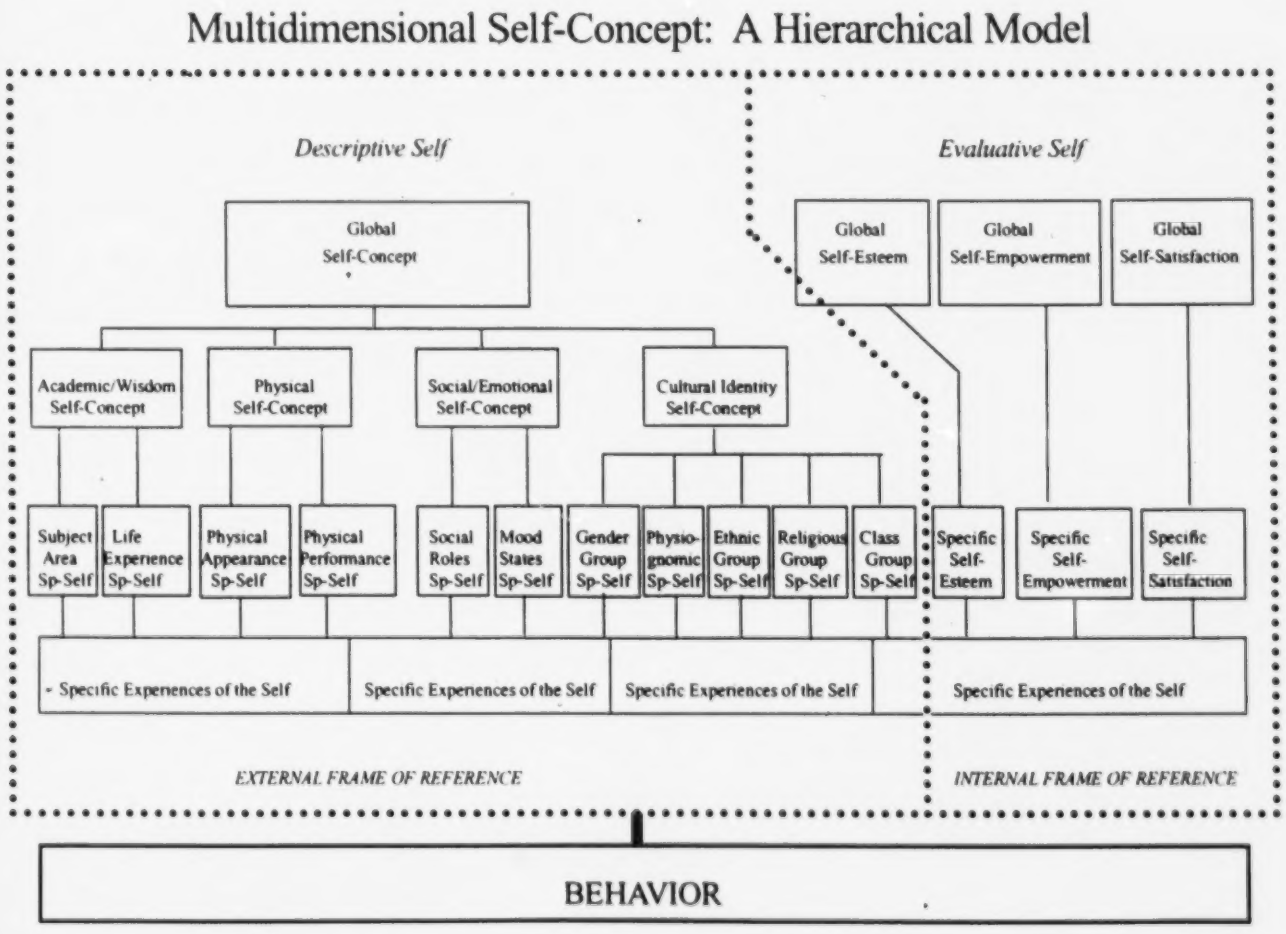

Figure 1. A Model of the Self-Concept

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self or the academic self, which would be specific components within the overall composite of a global self-concept (Wright, 1982).

The model of the self presented in Figure 1 provides an overview of the multidimensional nature of the self-concept. The self is a multifaceted construct having both descriptive and evaluative components and specific and global domains. The model is hierarchical in structure, with specific experiences creating identifiable specific domains which in turn are the building blocks of the global view of the self. The global view of the self is considered the most stable. However, it is beyond the scope of this paper to provide a full explanation of the structure of the self-concept as outlined in Figure 1. The Figure 1 model is an adaptation and expansion of Shavelson, Hubner, and Stanton's (1976). The reader can consult the author for a fuller explanation. The reason for providing the brief overview of the self-concept structure is to show the relationship of the cultural identity self-concept to the overall self-concept.

The diagram of the compact florescent light bulb in Figure 2 presents a metaphor for the variety of components described above that constitute the self-concept. Although the argument is made for four specific domains of the self (academic/ wisdom, physical, social/emotional, cultural) each representing a separate tube in the bulb, the tubes of the florescent bulb are all connected. Despite distinctions there is a strong sense of a global view of the self that includes a global sense of self-esteem. There is a sense in which one sees a person as a

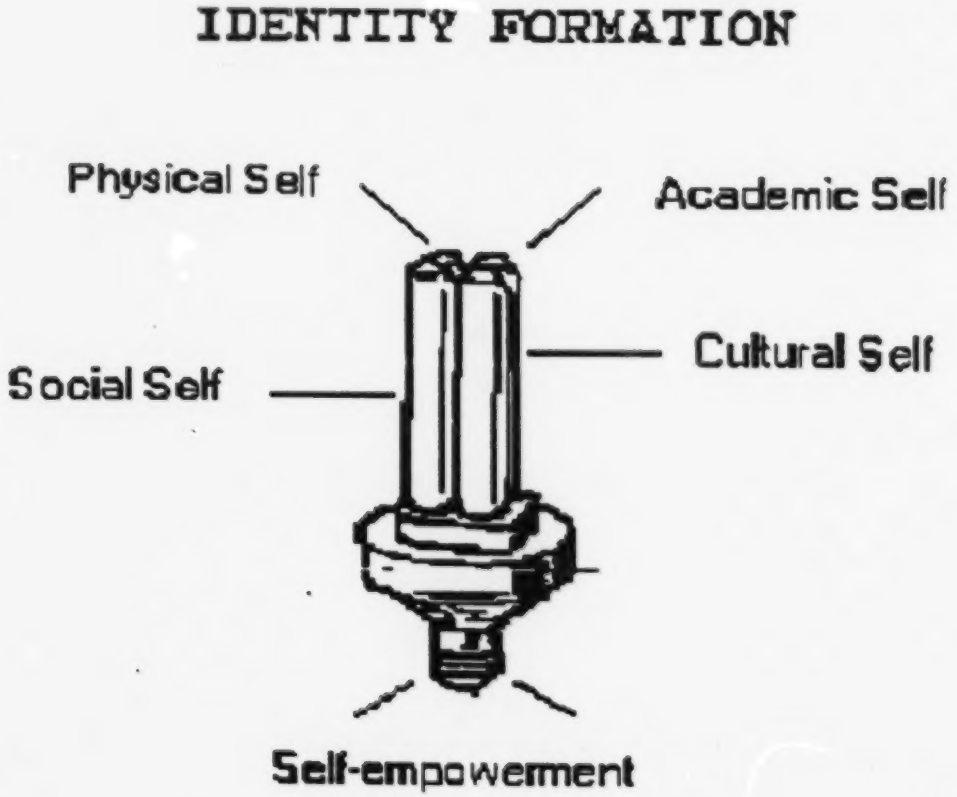

Figure 2. Self-Concept Represented as a Compact Florescent Light Bulb

whole, yet one can speak of that person's different dimensions. The role of self-empowerment (Wright, 1983) is a recognition of the intensity or brightness of the person's self-concept or her/his life. The connection point or ballast system of the light bulb (self-empowerment) governs the lumens or vibrancy of the person.

The author is aware that the individualistic concept of self-empowerment just described also includes another dimension of empowerment, which recognizes the role of the community and the socio-political process. The capacity for realizing individual self-empowerment is affected by the level of oppression that may be present in the socio-political system.

The self-concept model in this work identifies four specific-self areas. The research literature on specific domains of the self has provided construct validation research on three of these four constructs: physical self (e.g., Fitts, 1965; Folkins & Sime, 1981; Gruber, 1986; Sonstroem & Morgan, 1989); academic self (e.g., Byrne, 1984; Marsh, 1986; Marsh, 1990; Marsh, 1992; Shavelson, et al., 1976); social self (Fitts, 1965; Marsh & Richards, 1988).

Cultural Self

The cultural self has not received attention in the self-concept literature, though the idea can be found in models of identity development (Brown-Collins & Sussewell, 1986; Ibrahim, 1991; Myers et al., 1991; Ponterotto & Pedersen, 1993) and in Kluckhohn and Strodtbeck's (1961) value orientations system from cultural anthropology. The integration of a cultural self into a self-concept model reflects the critical role of values and culture to our definitions of ourselves. The cultural self includes that part of ourselves that is defined from our identification with distinctive populations or cultural groups. Watt (1992) uses the term "distinctive populations" to denote "groups of people who strongly identify with one another because of shared cultural, physiognomic, life-style, or demographic attributes" (p.126). The terms "distinctive populations" or "cultural groups" are used interchangeably in this paper. The author uses the term "heritage" to represent an individual's connection with these distinctive populations, commonly listed as race, ethnicity, religion, gender, or class. Each person has a connection with these groups and the essential part of this heritage is an affirmation of certain values. When we deal with human existence, we must, in the final analysis, confront the question of human values (Strupp & Hadley, 1977).

The cultural self is very similar to the identity model developed by Brown-Collins and Sussewell (1986) for Afro-American women. The Brown-Collins and Sussewell model consists of the psychophysiological referent (a female gender self), an African-American referent (which arises from the tension of the Euro-referent of slavery and oppression and the Afro-referent of the collective experiences of being Black), and the myself referent (the self-knowledge unique to one's personal history). Other models are emerging from population specific psychologies (Watt, 1992; e. g. Dor-Shav, 1990) to underscore the importance of conceptualizing a cultural self-concept as part of a multifaceted view of the self.

The essence of the cultural self is the affirmation of certain values. Cultures or groups define for themselves the key issues of human existence and place value on their interpretation of life. Kluckhohn and Strodt-

TABLE 1

Kluckhohn and Strodtbeck's Range of Value Orientations

Category	Variation Orientation			
human nature	evil		mixture of good & evil	good
man-nature	subjugation to nature		harmony with nature	mastery over nature
time	past		present	future
activity	being		being-in-becoming	doing
relational	lineality		collaterality	individualism

beck (1961) identify five central categories of values that define a comprehensive worldview and are represented in Table 1. Each category is aligned along a continuum representing the range of variations for the category. Space limitations provide no opportunity for further explanation of the five categories.

Kluckhohn and Strodtbeck's (1961) theory has differentiated between ethnic groups within the U.S., as well as different cultural groups internationally (Carter, 1991). The cultural self-concept allows for differentiation within cultural groups as well as between groups. There is no monolithic ethnic culture group (e.g., Mexican American), but rather generalized values and beliefs that each subgroup or individual may or may not represent. This need for individuation is also seen in a diverse heritage where multiple cultures are represented in one person. The person will be a unique combination of cultures (Pedersen, 1991), which will impact their values and worldview.

In addition to the value orientations defined by Kluckhohn and Strodtbeck (1961), the author would suggest other value dimensions that show a variation across and within distinctive populations. Again, space limitations demand only a listing of the dimensions in Table 2.

The significance of the cultural self is its role in identification and differentiation. At a personal level, each individual understands her- or himself and others through the perspective of the values that have been affirmed as part of their heritage. This identification with one's heritage can become a central element of one's overall self-concept. On the other hand, these values differentiate the person from elements of their heritage when they reject group values. The critically reflective process is a central part of the development of the cultural self.

Behavioral

A central focus of multicultural education is that the person learns to understand and value her/his unique cultural self. An adventure program creates this type of personal discovery and assists the person to become grounded and secure in their sense of self. The healthy self-concept influences a person's behavior. A study by Sharma and Zafar (1989) that assessed the relationship between feelings of personal security and measures of prejudice found that secure Ss were less prejudice. Some research has noted an inverse relationship between self-esteem and prejudice (e.g., Byrnes, 1988; Walsh, 1988). An increase in self-awareness and self-acceptance may be essential to the ability to respond openly to others in a car-

TABLE 2

Continuum of Cultural Values

Value Category	Value Continuum
human agency:	determinism _____ freedom
divine/holy:	naturalism _____ transcendentalism
materialism:	high value _____ low value
personal property:	strict, narrow boundaries _____ no boundaries
education:	informal/practical _____ formal/theoretical
interpersonal function:	
personal power:	dominance/subjugation _____ egalitarian
truth:	lying _____ truth-telling
communication style:	closed/ reserved _____ open/ expressive
physical expression:	violence _____ compassion
decision-making	reason/thinking _____ emotion/feeling
fidelity:	no commitment _____ absolute commitment
planning:	spontaneity _____ organization

ing and sensitive manner. In as much as an adventure program can produce this new self-awareness and positive sense of self, it would contribute to prejudice reduction.

Contact Hypothesis and Prejudice Reduction

Programs designed to increase multicultural understanding and to reduce prejudice need components that allow persons to increase their self-awareness and positively affect their self-concept. The person will have a secure sense of who she/he is and be more open to interactions with others who are different. The intervention program must also provide meaningful interaction with other distinctive populations to increase the person's intercultural competence. Intercultural competence would be characterized by a person who can function well in a variety of cultural groups and settings. Competence could be assessed in terms of certain knowledge, skills, and attitudes. A reduced level of prejudice is a fundamental part of intercultural competence. Two approaches with empirical research traditions that have indicated consistent impact in reducing prejudice are the contact hypothesis and cooperative learning.

Contact Hypothesis

The contact hypothesis stems from the work of Gordon Allport (1954) and is based on the simple notion that certain prejudicial attitudes are developed from a lack of information about various "others" because of our societal tradition of segregation. If people would have contact with other groups, it would lead to improved attitudes. But, as can be observed from the integration of public schools, simply putting people together in physical proximity does not necessarily lead to harmonious relationships. In order for the contact hypothesis to be valid, a number of conditions must be met (Allport, 1954; Brewer & Miller, 1984; Phinney & Rotheram, 1987):

* The context must have equal status among group members.
* The contact must create meaningful personal encounters.
* The contact must involve interdependence and cooperation to reach common goals.
* Must disconfirm prevailing stereotyped beliefs.
* Demonstrate normative support for group equality.

Cooperative Learning

Cooperative learning methods have been offered as an alternative to the traditional competitive methods that have characterized much of American education. From the standpoint of intergroup cooperation, cooperative learning can be viewed as a illustration of the contact hypothesis. Educators have been developing a separate literature about the methods and outcomes of a cooperative learning style and that indirectly support the contact hypothesis (Johnson & Johnson, 1991; Slavin et al., 1985). Cooperative learning is based on (Johnson & Johnson, 1991):

* Positive interdependence
* Face to face promotive interactions
* Individual accountability and personal responsibility
* Interpersonal and small group skills
* Group processing

The cooperative learning experiences promote more positive relationships between diverse students and greater interpersonal attraction than do competitive and individualistic learning experiences (e.g., Johnson, Johnson, & Maruyama 1983; Johnson & Johnson, 1981, 1984).

Shared Adventure Program

Adventure education has a rich history of utilizing a variety of settings to work with people in youth development, adventure counseling and therapy, and organizational development to attain goals related to personal and group development (Miles & Priest, 1991). Walsh and Golins' program model (1975) presents components that can be applied to multicultural adventure education, thereby offering a new alternative for increased multicultural understanding and reduced prejudice.

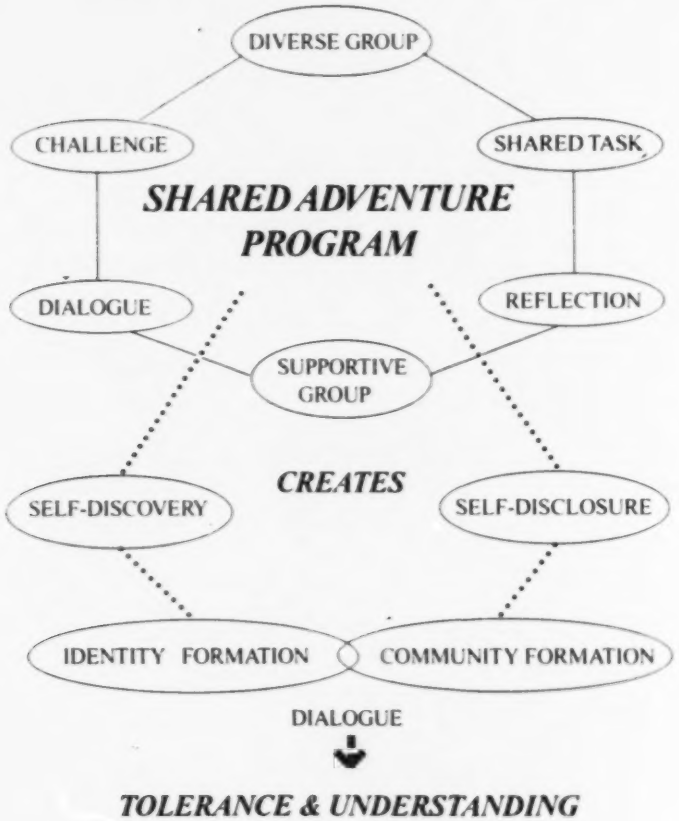

Figure 3. Shared Adventure Program Model

The program model developed by the author in Figure 3 identifies six major components: *diverse group, challenge/risk, shared and structured task, supportive group, personal reflection, and dialogue.* Because of the familiarity of most readers with adventure education, I will limit my discussion of the program components to the connections between the program model and the concepts of the cultural self and the contact hypothesis/cooperative learning.

The heart of the program is based on the viability of the contact hypothesis. A *diverse group* of people make a commitment to a specific program that will involve the group in a variety of adventure experiences. The diversity of the group will vary, but the traditional cultural groupings based on race, ethnicity, gender, religion, etc. can be represented in any combination. In general, the greater the diversity the more potential for achieving the goals of the program. An unbalanced diversity of the group does raise potential issues such as under-represented group members being marginalized or viewed as tokens. The group process can take these seemingly negative group behaviors and create the opportunity to identify who is included, who is marginalized, and whether group members change their behaviors. The diversity of the group is an essential component of the program design.

An adventure is defined here as any experience that offers an element of *challenge* or *risk* for the participants. New experiences inherently offer adventure. The new task can encourage the equal status principle that the contact hypothesis requires. Finding truly new experiences to all group members is one of the challenges of program design. However, even without the common ground of a

truly new adventure, the group can come to understand the value of diversity in personal experiences and skills as a metaphor for the value of diversity of cultural behaviors and beliefs. New adventures that demand full involvement of mind, body, and soul while still maintaining a safe environment are the most desirable programmatically.

The adventures are to be *structured tasks* that will be *shared cooperatively* with the group. The goal structure outlined by Johnson and Johnson (1991) is a good description for the shared task. The clarity of the task and the need for the group to achieve the task interdependently are essential characteristics. Each individual must be personally accountable and have an essential role in the total group's success. The instructor or program facilitator must have appropriate leadership skills and philosophy to enable the group to demonstrate effective interpersonal and small group skills.

The group of participants must develop a *supportive context* as they work together. Conflict is expected and appropriate, but only against a background of a group contract that is committed to healthy interpersonal function. The group must also work in a democratic or consensus style in making decisions in order to maintain the egalitarian principle advocated by the contact hypothesis theory. Trust and support are essential to the process.

Dialogue and *reflection* are the two essential components that seal the opportunity for intrapersonal and interpersonal discovery. As mentioned in the identity formation model above, the understanding of one's cultural self is critical for personal growth and development. Although many people can identify their heritage groups, many understand little of what those labels really mean to them in terms of values and traditions. This is particularly true if the history and traditions of their heritage groups have been silenced by the cultural majority. The adventure experience asks the person to search again for a deeper understanding of self.

Sharing one's heritage and values is important in developing the positive intercultural communication and the continued development of interpersonal attraction. Direct dialogue (as opposed to debate) about controversial differences (often expressed as inclusive/exclusive dynamics) will create additional interpersonal and personal insights. The dialogue is important to assist participants to see the metaphoric learning from the microcosm of the adventure group to the macrocosms of the diversity issues in the larger society. A variety of techniques of reflection and group dialogue can be used to facilitate this part of the process.

Research Agenda

This paper has presented a conceptual model for identity development based on self-concept theory that can lead to an increased understanding of a person's own cultural heritage and that can increase a person's tolerance for others from different cultural traditions. Supported by existing research from self-concept and the contact hypothesis, the shared adventure program model is introduced as a program that can be used to achieve multicultural education goals. The purpose of models is to provide an explanation for a particular phenomena and a guideline for research that can systematically test the validity of the model. In conclusion, several suggestions are made to guide research concerning the shared adventure model.

Although a number of practitioners are using adventure programs for multicultural education, there is a lack of any published research assessing outcome variables of these programs. The development of high quality outcome research is the first priority. Outcome research should focus on the following variables:

* changes in the cultural self
* impacts on global self-concept and self-esteem
* prejudice reduction
* interpersonal attraction
* group cohesion/community formation

Beyond the testing of outcome, the "process" of the program and the intervening variables deserve further analysis. Areas

of consideration might include the nature of challenges (physical/social/mental dimensions as well as level of risk), mix of diversity, duration of the program, and the mix of dialogue/reflection/action as it affects the outcome variables listed above.

As the field of adventure education moves into this new arena, it must do so with a rigorous commitment to research and experimentation. Creative programming coupled with quality evaluation could result in tremendous opportunity for using the motivational adventure experience to increase multicultural understanding in schools, colleges, community centers, corporations and religious gathering places. The opportunity to address a critical need of modern society awaits our response.

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